THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone."—JAMES 2: 14, 17.

No. 8. Vol. LVI. Monday, February 19, 1894. Price One Penny.

DISCOURSE BY ELDER JOHN HENRY SMITH.

THE following discourse was delivered by Elder John Henry Smith, at the Sixty-fourth Semi-Annual Conference, of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Salt Lake City, Friday afternoon, October 6, 1893:—

With Brother Heber J. Grant, I was very much impressed this morning with the services held in this Tabernacle. Every word, so far as I now remember, was to me the balm of spiritual life. The remarks that have been made this afternoon by Brother Grant in regard to the experiences through which we are going, in common with the rest of our brethren and sisters in this nation, I believe, are timely also. The Latter-day Saints should be an exceedingly industrious people in every direction that tends to their upbuilding in their faith and its observances, and in the development of every resource that is calculated to provide for the needs and necessities of our commonwealth. I have during the past few months done more worrying over the fear that from the conditions that exist throughout the land and the spirit of doubt and uncertainty that have been engendered in the breasts of so many people, a spirit of contraction would take too full possession of the Latter-day Saints, and many of them who are able not only to make provision for themselves and familes, but to give employment to some of their fellows, would become so fearful of the conditions that surrounded them that a spirit would be engendered in them that would lead some to do that for which they would have regrets at some future time. I have discovered in my brief experience among men, in noting the growth and development of what we regard as the recent boom, that by talking in any given direction men are worked up to a fever, and many of our brethren and sisters have sold their prop-

erty back and forth to each other, carrying by a little spirited talk the value from a very low price to an exorbitant figure. I have discovered also that when we regard the times as very hard we meet and shake hands and express to each other the feeling that the times are exceedingly trying, and the one spoken to retorts by saying that he is also pressed for means, and we begin talking and talking in regard to this matter until we work ourselves, in common with people in other parts of our land, into a feeling of depression. Men become down-hearted and depressed in spirit, and begin to withdraw in every way and to curtail themselves in the proper and legitimate exercise of those powers and that means which our Father has placed under their watch-care.

I am not one of those that can find special fault with any of my brethren and sisters for their extravagant habits. I believe many of us have been unwise in these matters; that we have reached out with an eye of hope, probably to an extent in some of these directions that we should not have done. But I say that the thinking men, the wise and prudent men of any community that do not devise plans and schemes and seek to create industries and give employment to their people, are unworthy of the confidence and esteem of the people who have chosen them to be their leaders. We are not all endowed with the capacity to preach the Gospel. There are Elders among us whose lives devoted to the ministry have been enabled to bring into the Church hundreds and thousands of honest souls, who hung upon their words as they would hang upon the word of the Lord. There are others in our midst possessed of material minds, endowed richly in the capacity to organize, to plan and devise, to create and suggest, and to point out the way. It was the design of the Lord in the placing of men at the head of His church in this dispensation to have them possessed of all the characteristics necessary to the upbuilding and development of a people that should become the head and the front of His children upon this planet; taking the crude elements as it were, untaught, so to speak, and unlearned, as the world has been pleased to regard us. He has brought to the front among His people men possessed of these capabilities, giving them the revelation of His will pointing out to them the importance of the growth and development of His work, directing their movements, and showing the course in which they should move in planting the standard of our Father upon these mountain peaks and scattering His children within her vales. The Prophet Joseph, with his spiritual tendencies, is a sample. He, Joseph, gave the perfect plan of a spiritual life. The Lord also gave to this people that wise and prudent statesman whom the world will come to regard as among the brightest minds that have ever lived, in the development of the material resources of a people—Brigham Young. His will of iron, his judgment and ability were such that what he set his hand to do, under the guidance of Providence, he never turned his face from the accomplishment of that purpose. To-day the world, in studying the results of his labors to mankind, points to him as an example worthy to be followed in this respect. He used his skill and ability in seeking to make the people whom the Lord had called him to be a steward of a sturdy, capable and thorough people, possessing

he force and power to develop the resources of the land that had been given them, bringing everything material in its proper use, and at the same time schooling and educating His people in the refining influences that come from the possession of everything that tends to endow men and qualify women to indeed be pleasant and joyful and acceptable to the Lord whom they would serve.

Now, my brethren and sisters, in the consideration of the conditions that surround us at this time, it is true that, with others of my brethren, I may have been unwise in seeking to gather together means to aid in the creation of industries and in the upbuilding of the temporal interests and well-being of the people of Utah, or the Saints throughout this mountain region; but Father in Heaven knows my heart, and I believe I know the hearts of my brethren; for I have been intimate with them in those councils looking to the accomplishment of their desires and wishes in these matters, and I know that President Woodruff in his soul has yearned to open every door possible, that the Saints might have that which was requisite to their comfort, provide for their children and their homes, and to give them that which was for their good and for their advancement. I know that this is true in regard to his counselors. I know this is true in regard to the members of my quorum. Whether I possess that feeling or not, I know they possessed it; and not one of them to-day holds one dollar in property or means that would not as speedily and as readily be put upon the altar for the development of this work as they speak to you, proclaiming to you the truth this day and declaring that Jesus is the Christ, and that the Gospel we have embraced came from our Father, designed to redeem and save us by our obedience to the principles which He has given for our salvation.

Therefore in the midst of the development of this work we cannot be a penurious people, we cannot be a small-souled people. It is not designed by our Father that our homes should not possess the comforts and that which tends to beautify them. It was not His design that we should be clad in the plainest of raiment. But it was His design that in the possession of wealth we should utilize it for the good of ourselves and for the well-being of everyone of His children whom we can assist in seeking to make their lives a success in the temporal, in the physical, in the religious and spiritual sense, bringing out every power and making them in every respect as near as possible approximate to that condition of uprightness, of honor, of truth and of worth that they would indeed be acceptable to their Father in heaven. I know that our Father in heaven does not delight in penuriousness. I know of all the generous fathers in this world, He is the most generous to all His children. He showers the rains upon the just and the unjust. We see the earth clad in its beauty; we discover its bounties; we understand that He planted in our breasts a love of that which is beautiful, a love of that which is clean, a love of that which tends to adorn, and He desires that we shall cultivate this legitimately, restraining selfishness, avoiding greed, controlling improper ambition, but giving us reverence, respect, love, humility, and a legitimate pride, making us stand up in His fear, bow to His wish, and blessing His children, leading

them to develop the powers within them, that they may stand; because He planted those powers within us; He gave them to us; He created us in His likeness and in His image, and endowed us with the ability to do.

While some of us possess one gift and some another, they that possess the gift to accumulate and to utilize means will be held to a strict account for the selfishness they display unjustly and improperly in dealing with their fellows; and they who possess these other gifts will be held to an account for their use; and thus in His justice and mercy every one of us will receive all that belongs to us, be blessed of Him, and endowed with the power to accomplish our mission, and our names, if we are faithful, will be found written in the Lamb's Book of Life. We need have no dubiety in regard to this matter. We have not been deceived. The Prophet was not deceived. He did bow in the presence of God the Father and His Son. He did hear the voice of the heavenly messenger declaring the truth. He did ordain and set apart those chosen of the Almighty to carry this word to you in the homes where the elders found you; and the mission that he gave to you in calling you forth and placing responsibility upon you rests there until the ends of the earth are warned and the cry has been heard in every land and clime, calling upon men to repent and turn in the way of life and obey the principles of truth, walking in the pathway thereof.

My brethren and sisters, let us keep the faith. Let our hearts not waver in the midst of the conditions that surround us. It is true that we cannot always read that which may occur to us. Had we planned and devised in our way, had we had our own ideas in regard to the progress of this work and the accomplishment of our Father's purpose we would have swamped it years ago; it would have gone to pieces, and His children would have been scattered broadcast among the people of the world. But by His own unerring counsels He has made a suggestion, and His prophets and apostles have taken up the counsel and pointed out the way; and while in our hearts at times we have felt to condemn them for what they were doing, the Lord has vindicated them and proven that He was their guide and counselor; and He will continue to be until the great work that He has established is accomplished, and the people of the east and the west have heard the cry, and from the north and the south and upon the islands of the sea a voice will be heard calling upon the sons of men to bow in the presence of their Maker and receive His word, and obey the requirements which He, as their Guide and their Governor, has placed upon them.

I have pleasure, my brethren and sisters, in being with you. I rejoice in the Gospel of peace. God has taken me in the midst of my weaknesses and failings and given me a knowledge that this is the truth, and I have the greatest pleasure in bearing that witness to you to-day. The safety of the Saints is in the continued, honest, sturdy, straightforward, sustained pull in the direction of right, and not in their excitements, not in their fears, not in their doubts. We have proclaimed to the world that our Father's judgments would come upon them. Our hearts may fail us as these storms we have predicted break upon our heads; our hearts may shrink

in the midst of these conditions; but no matter; our Father's words were that such would be the case. We are not responsible for His words; but we are responsible for that which has been imposed upon us of warning our fellow-men to flee from the wrath to come and the judgments that will be poured out upon the nations. May we accomplish this, and may the blessing of our God rest upon this people and upon the honorable and good of our nation who are willing to do their just part by us, willing that we should have our rights, in common with our fellows. May heaven's blessing ever attend them. May their hearts be ever sturdy in the pathway of right, and may the right prevail, until justice shall characterize the sons of men, as I believe our Father designs it will in His own due time. Amen.

RESULTS OF TEMPERANCE.

In the northern part of the Sea of Japan, some forty miles distant from the large island of Ezo, lies a tiny island called Okushiri. Its soil is fertile. Trees of varying proportions cluster thickly over its surface. The agriculturist and the lumberman might find profitable occupation there. But the chief pursuit of the people is fishing.

Every spring, says the Japan *Mail*, great shoals of herring approach the coast, and the fish are easily captured in such quantities that this one bountiful dispensation of nature suffices to feed and clothe the inhabitants from year's end to year's end. Living thus in ease and plenty the people might be expected to develop qualities usually incidental to such circumstances, and they appear to have fallen pretty freely into the vice of drunkenness. In 1885 there were some 260 souls in the island. They possessed only four fixed nets. They lived in houses thatched with coarse grass; they had scarcely any roads and they could boast only a single school. Yet they consumed annually $3,000 worth of "sake" in addition to shochu and other strong drinks. In short these common fisher folks spent upon intoxicating beverages more than $1 per month for every unit of their number, including women and children. The same ratio of intemperance applied to the whole of Japan would signify an annual expenditure of $500,000,000 on intoxicating beverages alone. In the face of this reckless outlay for liquor the people often suffered severely from hunger and cold during the winter, the price of rice ranging very high in the midwinter months and the dwelling-houses being ill-adapted to exclude the inclement atmosphere. The local authorities prevailed upon them to adopt a system of storing provisions against time of scarcity, but their resources, reduced by payments on account of "sake," were insufficient to accomplish anything effective in that line. These circumstances induced some bold men among them to openly denounce the excessive use of alcoholic beverages as the cause of all the people's sufferings, and to preach the necessity of applying to useful purposes the funds thus squandered. The crusade provoked violent opposition, but in 1884 the inhabitants were induced to enter into the following agreement:—

Covenant made by the people of Okushiri Island concerning the sale

and purchase of alcoholic beverages and the use of the same in the Island of Okushiri: This land which we inhabit is a lonely Island in the Pacific Ocean. Its inhabitants, numbering ninety families, find almost their only means of amusement in drinking alcohol. Nine out of every ten are addicted to "sake," the sums annually spent upon which aggregate a heavy amount. Debtors are unable to meet their engagements, and some are even compelled to depend on official aid for supplies of food. We are threatened with misery and some extraordinary measure in necessary to save us. Frugality must be the rule of our conduct, and every kind of excess must be avoided. We, therefore, hereby resolve to abstain from the luxury which we relish above all others, namely, "sake," so as to terminate the importation of the liquor into the Island. The money hitherto devoted to the purchase of "sake" shall be applied to lay in stocks of rice and other grain as a provision against future want, on the one hand, and to increase the capital available for fishery purposes on the other.

Then followed the signatures of the promoters and the following article, dated July, 1884:—

Art. 1.—We, the inhabitants of Okushiri Island, jointly and severally, in accordance with the covenant hereby signed, do pledge ourselves to abandon wholly the sale, purchase and use of alcoholic beverages.

(Signed) 117 OKUSHIRI ISLANDERS.

The consequences of this covenant were very marked. It was rigorously observed. Even government officials, whatever their rank, had to give up "sake" drinking when they visited the Island, and as a matter of course, every dramster who could not reform, was compelled to take his departure. Order thenceforth reigned completely and prosperity came with rapid strides. The population increased fivefold in five years and the capital invested in the fishing industry tenfold. Reed thatches were replaced by shingles. Four large granaries were kept full of rice, and in addition, each house had a store of its own. It is stated that there is now stored in the Island rice sufficient to support the people for three or four years, even though the herring fishery should fail entirely. Roads have been constructed in places where nothing of the kind existed before. The principal school has been greatly improved and several branch schools have been established.

New lands have been brought into cultivation, and hemp to the value of $2,000 is grown annually for the manufacture of fishing nets which, before the signing of the covenant, had to be imported entirely from the mainland. Statistics also show a marked decrease of crime, and so famous did the success of the experiment become that a large community of settlers in the neighboring Island of Ezo pledged themselves to a covenant similar to that of Okushiri and with similarly happy results. Finally, we may add that when the five years originally contemplated by the covenant expired, it was renewed for another term of five years, despite the opposition of an influential local official.

FACTS AND EVENTS

The California midwinter fair at San Francisco was successfully opened on Saturday, January 27. It includes many exhibits from the World's Fair at Chicago. The day was observed as a general holiday.

According to a parliamentary paper issued last week, the number of lives lost last year in and about the coal mines of Great Britain and Ireland amounted to 1,056, or 40 more than the previous year's record.

The Pope has written a fresh letter insisting, with an emphasis which henceforth renders disobedience by French Catholics a deliberate act, on the desirability of their loyally accepting the republican form of government.

Sentence of seven years' penal servitude was passed at the Berks Assizes, England, recently, upon William and Jane Quarterman, husband and wife, for starving their child to death. The evidence showed brutal ill-treatment on the part of the parents.

The Wilson tariff bill passed the House of Representatives, U. S. A., February 1, by a majority of sixty-five. The occasion was characterised by a most imposing scene. The attendance was enormous and after Mr. Wilson had finished his speech on the bill he was taken on the shoulders of his colleagues, and carried from the hall, amid a demonstration of extraordinary enthusiasm.

Berlin was en fete on Saturday, January 27, in honor of the Emperor's birthday, and his Majesty was the recipient of congratulations from many bodies on the event. Herr Krupp has presented the town of Essen with a hundred thousand marks in honor of the Emperor's birthday and of his reconciliation with Prince Bismarck. The gift is to be devoted to the foundation of a charitable institution.

Great distress exists in the province of Cadiz, Spain, and thousands of workmen and agricultural laborers are tramping the country in a starving condition. In the province of Seville a body of peasants seized a fertile district belonging to the state, and divided it into lots, their leader proclaiming that it had been seized for the benefit of the starving community generally. Brigandage is rampant. At Jaen a rich young lady has been carried off and is held for ransom.

Admiral de Gama, the Brazilian insurgent commander, has written to Admiral Benham protesting against the way the Americans have humiliated him. He declares he has held the harbor of Rio for five months, and complains that if the shore batteries fire on him he will be unable to reply for fear of hurting neutral ships, and will consequently be unable to protect his men. The commanders of the foreign war vessels at Rio endorse Admiral Benham's action, and it is stated the British men-of-war have been ordered to protect British vessels in a similar manner.

Prince Bismarck and the German emperor have become reconciled. The latter sent a bottle of wine to the former, who thereupon promised to visit the emperor. Prince Bismarck arrived in Berlin, January 26, and his entry into the city was a splendid ovation, thousands of people cheering the ex-Chancellor. Upon reaching the palace he was received with the greatest distinction by the "Kaiser," who was surrounded by the whole of his head-quarters staff and the heads of the imperial cabinets. The Prince visited the Empress Frederick during the afternoon, and departed for Friedrichsruhe in the evening, being accompanied to the station by the Emperor and other notabilities.

A rather unusual shipment of brandy has been made from the Minturn distillery, in Fresno County, Cal., U. S. A. An order was received some time ago from the orthodox Greek church at St. Petersburg, Russia, for 200 barrels of triple-test brandy, to be used for sacramental purposes in that country. The order was accepted and the church in Russia was so notified. Thereupon two priests armed with ecclesiastical authority came from Russia to this country and superintended the making of the brandy. Six hundred barrels were redistilled till reduced to one-third of its bulk. The priests stood guard. There never was a minute during the whole time that one of them was not standing by and watching the brandy come from the still. They relieved each other at this sentinel duty. When the 200 barrels had been filled the priests sealed them and stamped the seal of the church of Russia on each barrel, and all was ready for the shipment. The brandy has just gone forward over the Sunset route in New Orleans, the priests accompanying it, riding in the cars or visiting them at every station. From New Orleans the brandy will go by water to Russia.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 19, 1894.

THE WHISPERINGS OF THE SPIRIT.

A LITTLE incident in the missionary experience of two elders laboring in Germany was published in the last issue of the MILLENNIAL STAR. While distributing tracts they had been arrested for "proselyting," but were allowed to go with a warning. On their return home they thanked their heavenly Father for deliverance. While doing so the Spirit admonished them to go and bear their testimony to the chief of the police. They heeded the prompting and, returning to the police station, offered the chief a tract, at the same time bearing their testimony to him of the truth of this work. The result was that two days later they received a permit to distribute tracts in the city of Dresden. They can now perform their labors without being accused of breaking any law and without being hindered or annoyed by those in official position.

The unthinking world may see nothing in this incident except "good fortune," but the Latter-day Saints see in this another manifestation of God's goodness and watchfulness—a spiritual admonition of what was the right thing to be done in this particular case. They have had innumerable manifestations of this character since the organization of the Church, sixty-four years ago, though many of them have never been related. Every missionary who has gone forth in humility to perform his labors, and has lived so that he enjoyed the Spirit of God, has had similar experiences. When to this be added the statement that in the past six decades thousands upon thousands of elders have spent a portion of their lives in the missionary field, some idea may be gained of the spiritual manifestations that have attended, not only them individually, but the whole Church; of the power which has enabled the Latter-day Saints to successfully stem the tide of opposition, until at the present day they hold a higher place in the estimation of the right-thinking people of the world than at any previous period in their history.

An elder called to perform a mission to the nations of the earth feels his weakness, for many times he is taken from the farm or from the work shop to perform this task. To the wise men of the earth he often appears illiterate, and, so far as the wisdom of the world goes, he personally senses the correctness of that opinion. How is he to teach the principles of the Gospel to men who have made sacred history their study for years? How is he to champion the Gospel which in its purity is so opposed to "enlightened Christendom?" It is true that by the Spirit he has a knowledge of the truth of the Gospel, but how is he to present this knowledge to the

world so that it shall not meet with ridicule because of his lack of eloquence and worldly wisdom? What part will he be able to take in the battle with the mighty men of the earth? These questions doubtless enter the mind of an elder when called to the work of the ministry in foreign lands. But he never wavers. He has received, through the Spirit of God, a testimony and a knowledge of the truth of the Gospel which he goes out to proclaim. He buckles on the armor of truth and polishes it with study and prayer, in order that he may be ranked among the valiant defenders of the Gospel, knowing that the Spirit which has borne testimony to him will through him bear testimony to the world.

The nations have wondered at the spiritual strength of the elders. At first the "wise" sought to conquer them by eloquent expositions of their own doctrines and of their own man-made beliefs. They found themselves vanquished and to save their reputation among men they resorted to calumny and false accusation. The elders, however, have continued their labors until the present time, breaking down, one by one, the barriers erected by the powers of evil, and sowing the seed of the Gospel among the children of men. But what has given them the power to thus overcome every obstacle, to thus brave and pass through every danger and come out triumphant? That is the mystery. It is no more nor less than the possession of the Spirit of God and the yielding to the whisperings of the still, small voice.

In the instance referred to, the work in Dresden would have been greatly hampered had the elders acted on their own wisdom. But they knew wherin lay their strength. They sought the Lord in prayer. The Spirit whispered, "return and bear your testimony." They obeyed, and what was the result? Greater freedom in the prosecution of their labors than had been enjoyed previous to their arrest. Had they feared man and disobeyed the promptings of the Spirit the work in seeking the honest in heart in that place would have been greatly delayed.

As watchmen in Israel the responsibility of the missionaries is great. Strict heed to the whisperings of the Spirit is necessary, lest in the last day the blood of this generation be found upon their garments.

Thousands of instances could be related where the Spirit has thus manifested itself—leading the elders in certain directions to find friends; prompting them to choose other roads than those they had decided upon, and thus avoid danger; forewarning them of plots against their lives; prompting them not to board ill-fated steamers and trains; outlining the method to be pursued in their labors; providing food, raiment, money and friends; softening the hearts of bitter enemies and converting them into friends and defenders; filling the speakers with an eloquence born only of inspiration.

Those elders who have strictly obeyed the whisperings of the Spirit are, indeed, blessed. They have become so familiar with it that they are never in doubt of what should be done when it speaks, and they look to this invisible monitor with the same trusting reliance with which a little child clings to its parent in a busy throng. Whenever this monitor is disobeyed the ensuing difficulties, dangers and failures have caused the young elder

to bitterly repent his folly. Not only do the doubts and perplexities which arise from a failure to heed it cause many an hour of sorrow and pain, but such disobedience will make it more difficult to understand the peculiar voice of the Spirit. It is possible to so blunt the perceptive faculties by repeated disobedience that at last the elder cannot tell whether the Spirit whispers or his own thoughts speak. Such a condition greatly lessens his power of doing good. Happy, indeed, is the elder who has not thus dulled his perception and understanding by disobedience to the promptings of the Spirit.

The missionaries have need of this infallible guide. They have proven, time and again, their inability to properly defend the principles of the Everlasting Gospel when depending on themselves. It is no doubt true that at times their success, which must be attributed in the first instance to their humility and consequent enjoyment of the Spirit of God, causes a little carelessness, so that they grow into the feeling that they are not afraid to meet any man in discussion or even in public debate. When this is the case, however, their humility is gone and with it has fled the Holy Spirit. In a moment of forgetfulness they glory in their own strength and they meet with galling defeat. Bereft of their sword, the Spirit of God, they find their human wisdom inadequate to cope with the cunning of Satan and his votaries. Bitter as is this experience, few there are who have not passed through it at some time in their lives. Happy is the elder who by it learns a lesson that thereafter keeps him humble, ascribing the honor to God, and, strong once more in the possession of His Spirit, goes forth with the one object in view—the glory of His Father in heaven.

J. V. B.

CONCERNING the progress of missionary work in Denmark, Brother Adam Peterson, president of the Copenhagen conference, writes to the *Deseret News* that it is very encouraging even though there are but few baptisms. A spirit of freedom is manifested among the people, and the clergymen have no longer the power over the thoughts of men they formerly had. As a consequence of this the elders have more liberty, and the people are willing to listen to them. Prejudice and hatred are vanishing, and the Saints were never looked on in a more favorable light than at the present time. The elders rejoice that they can bear their testimony to their fellow-men.

SPEAKING of the Holy Land to a representative of the Pittsburg *Dispatch*, the Rev. A. Ben-Oliel, who has been living at Jerusalem for several years, says that he is confident that the prophecies concerning the Hebrews are being fulfilled to-day. A few years ago there were not over 8,000 Hebrews in Palestine. There are now 80,000, of whom 40,000 live in Jerusalem. They are coming at the rate of 10,000 a year. On the remarkable return in later years of the rain, without which the country is about worthless, Mr. Ben-Oliel remarks that this is another fulfillment of prophecy. The *Deseret News* comments on these statements as follows: "He might have added, if he were a believer in 'Mormonism,' that both the gathering of the scattered people and the return of the early rains and later rains,

which for centuries were known only through history, are a direct answer to the dedicatory prayer offered by Orson Hyde on the Mount of Olives in the early part of the history of our Church. Indeed, to a thoughtful observer the present condition of Palestine is almost an ocular demonstration of the truth of 'Mormonism.' There is a work going on among Israel and Judah alike, and it is a part of that great and marvelous work which was announced and commenced by Joseph, the Prophet, as he was directed by the great Ruler of the destinies of the children of men."

NOTTINGHAM CONFERENCE NOTICE.—The Nottingham Conference will be held in Temperance Hall, St. Ann Street, Nottingham, Sunday, March 4, 1894. Meetings will be held at 10:30 a.m., and 2:30 and 6 p.m.

BIRMINGHAM CONFERENCE.

THE Birmingham Conference was held at the Latter-day Saints' chapel, Hunter's Vale, off Farm Street, Hockley, Birmingham, Sunday, January 28, 1894. There were present: Anthon H. Lund, President of the European Mission; G. H. Hall, President of, and J. D. Owen, S. N. Cook, and Edmund Stevens, Traveling Elders in, the London Conference; W. C. Hunter, President of, and C. C. Cressall and John Belliston, Traveling Elders in, the Nottingham Conference; Nephi L. Morris, Isaac Langton and D. C. Wood, Traveling Elders in the Manchester Conference; W. W. Pace and Willard Call, Traveling Elders in the Norwich Conference; Robert Blain, Traveling Elder in the Newcastle Conference; W. H. Lyman, President of, and Thomas J. Page, John Burrows, Heber C. Boden, Timothy Terry, W. D. Callister, Nephi Peterson, Joseph H. Turley. F. H. Baugh and W. S. Barnes, Traveling Elders in, the Birmingham Conference.

Meetings were held at 10:30 a.m., and 2:30 and 6:30 p.m., and were well attended. Among the great number present were many strangers, who listened very attentively to the excellent remarks made by a number of the elders who were privileged to address those assembled. President Lund spoke at some length upon the many blessings we enjoy and receive from our heavenly Father, the greatest of which is the constant guidance of the Holy Spirit. He dwelt upon the necessity of cultivating that spirit and of living lives worthy of imitation, exhorting all to faithfulness, and giving much other valuable and timely advice.

In the afternoon a report of the statistics and labors of the elders during the six months ending January 15, 1894, was read as follows: Seventies 10; Elders 20; Priests 9; Teachers 4; Deacons 3; members 190; total officers and members 236. Baptisms 14; confirmations 14; children blessed 11; ordinations 3; members received 2; emigrated 3; deaths 7. In-door meetings held 275; tracts distributed 26,674; books given away 52; books loaned 54.

The general authorities of the Church and of the European Mission, and the President and Traveling Elders of the Birmingham Conference were presented and unanimously sustained.

A rich portion of the Holy Spirit was enjoyed throughout the whole of the proceedings, and it was truly a great time of rejoicing for all.

On Monday, January 29, the elders met in the capacity of a Priesthood meeting, at which those laboring in the Birmingham Conference reported their labors. President Lund then made a few encouraging remarks and gave valuable instructions. It is perhaps needless to say that another pleasant time was enjoyed, and all felt to resume their labors with increased zeal. To conclude our most instructive and enjoyable conference, in the evening a few hours were pleasantly spent by the elders and Saints mingling together in an evening social.

W. S. BARNES, Clerk of Conference.

CONFERENCE AMONG THE INDIANS.

THE Latter-day Saints are greatly interested in the work now going on among the Lamanites, or Indians, and will therefore read with pleasure the following account by President Andrew Kimball of a conference held in the Choctaw Nation:—

Conference commenced with fast-meeting on Thursday, January 4, at the house of Grandma Griffiths, Massey Settlement, Choctaw Nation. Children and all participated in the fast, and the Spirit of the Lord was enjoyed. Testimonies were numerous. Brother Nolley, a sufferer for many years with a bad swelling in the throat, had been healed by the power of God. His wife also had been miraculously healed of a long standing ailment in her head. Sister Wilkerson, troubled with the chills all her life, was now well and strong. Grandma Griffiths, seventy years of age, and after a life with the Indian customs of coffee and tobacco and excessive eating of hog meat, lives the Word of Wisdom strictly, following the example of her "Brother Mormons," as she calls the Elders. She is pure and innocent as a child and is greatly blessed with the gift of prophecy. Their Choctaw sister, Grandma, as every one calls her, is loved by all. She must surely have nothing but righteous desires, for she realizes the fulfillment of almost every request. Her son, opposed to our people, sold his mother some property joining hers, and on this she managed to get a family of Saints settled only just before our arrival.

On Thursday evening Priests James Nolley and his son were ordained Elders, the former placed in charge of the branch and the latter of the Sunday school. After our organization was completed, Grandma related having told a nephew about a year before that she saw a church established on her place. At that time she was a lone Saint in the surrounding country.

Friday opened up like a beautiful spring morning. After our morning service, in which several spoke, there were general instructions given by Elder Harper and myself. At 12 o'clock we returned to a beautiful spot of ground between the two houses where Grandma, according to her previous impressions, this morning designated the spot for the building of a meeting-house. I laid the cornerstone of our prospective meeting-house, and kneeling on it, and encircled by the Saints, the spot was dedicated to

the Lord. Songs of praise and expressions of gratitude were mingled with prophetic declarations concerning the growth and development of the mission.

Previous to our evening meeting Mrs. Hendrickson, daughter of our esteemed veteran, arrived, having traveled over sixty miles to get to her mother while her "Brother Mormons" were there, fulfilling another expressed wish of Grandma.

Through the comforting influence of the Holy Spirit the Choctaw conference was a spiritual success, and will no doubt result in a great amount of good to the Indian Territory mission. Our next October conference will be held here, when we hope to dedicate to the Lord another meeting house.

"SON, GIVE ME THINE HEART."

Who spoke? A Voice! Not accompanied by the thunders and lightnings of Sinai, but a still, small voice, as if ringing out of the eternities of the past, like echoes from our primeval childhood; as if descending from the boundless spaces of the starry heavens, like the song of the angels at the birth of Christ, "Son, give me thine heart." A Father's voice, full of love. The same voice that cried out on the morning of creation, "*Let there be light*," and there was light. The same voice that will cry out on the morning of the resurrection, "*Let there be life*," and the dead shall live again.

The first call was fully answered, so will the last one be, but this one, so yearning, so full of tenderness and longing, shall it be merely as "the voice of one crying in the wilderness?" Let us see!

Who is spoken to? The voice is not addressed to the physical creation, although even nature is not unmindful of the Creator's glory; for the Psalmist says:—

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."

It is not addressed to the chosen few to whom the Lord revealed Himself in visions and dreams, on mountain tops or in the silent groves, in days of old or in this last dispensation. It is to thee that hast entered into the everlasting covenant with Him, to serve Him, and be His forevermore; it is to thee He says, "Son, give me thine heart."

What is said? "Give me thine heart." The world says to her inhabitants, "Give me thy labor;" science says to its devotee, "Give me thy knowledge;" but a father says to his child, "Give me thine heart."

Each asks what he considers of the greatest value. The *hand*, symbol of physical labor, useful and honorable, must be cultivated to meet the demands of life's necessities; the *head*, symbol of mental activities, elevating and controlling, has to be exercised to obtain mastership over the elements; but the *heart*, the symbol of the soul's motives and aspirations, vivifying and illuminating all that hand and head can do; the heart *must be consecrated*, to become an acceptable offering.

In this asking and in this preparing to respond, lies the keynote of the educational system which that great man of God, Brigham Young, started for the youth of Zion, when he founded the Brigham Young Academy, eighteen years ago. "Son, give me thine heart." This divine message came to him, and he answered, "Lord, it is thine." Others have followed him, and responded likewise.

Youth of Zion, to each of you comes the Father's voice, "Child, give me thy heart," and are you ready to respond also? Are you prepared to answer the question in that divinely inspired song,

Oh, my Father, thou that dwellest
In the high and glorious place,
When shall I regain thy presence
And again behold thy face.

When? When to the Father's loving call, "Son, give me thine heart," you and I have learned to answer without reserve and and without qualification, *O, Father, it is Thine.—Karl G. Maeser, in the Juvenile Instructor.*

UTAH NEWS.

(Summarized from Territorial papers.)

A new investment company, with a capital of $50,000, has been incorporated at Salt Lake City.

Thomas Davis, of Benson Ward, Cache County, almost severed his right thumb from the hand while splitting kindling wood.

Peter Sorensen's eight-year-old son, of Logan, fell from a horse January 4, 1894, breaking his arm between the elbow and wrist, and loosening his front teeth.

Mr. Martin, of Manti, met with a painful accident, January 4. While crossing the street to the Presbyterian Chapel he fell and broke a rib.

While Joseph Fradsham, of Call's Fort, Box Elder County, was out on the range gathering stock, his horse slipped and fell on his left leg, breaking it in two places below the knee.

About New Year an attempt was made to set the Weber Stake Academy, Ogden, on fire. On the night of January 8, the attempt was repeated, but, fortunately, was again unsuccessful.

Judge J. W. Blackburn was found dead in bed at his home in Provo, January 5. The cause of death was rheumatism of the heart. The body was warm when found. The judge had not been well for some time, but his demise was unexpected.

At a convention recently held in Richfield, Sevier County, consisting of delegates from all parts of the county, the necessity and propriety of endeavoring to get a sugar-plant established there was considered and all were enthusiastically in favor of the move.

A little daughter of Mrs. Chandler's, Ogden, ate some bread that had been prepared with strychnine for the purpose of killing mice, and had a narrow escape from death. The little one went into convulsions after eating the poison, but has since recovered.

A serious runaway occurred in Salt Lake City, January 2, in which two men named Reed and Murphy were thrown from a buggy and badly injured. Both sustained bruises and internal injuries. The runaway horse collided with a tree and was killed instantly.

Robert Martin, the section foreman who was seriously injured at Frisco, Southern Utah, January 11, succumbed to his injuries at the Union Pacific hospital, Ogden. The unfortunate man received his injuries by being accidentally run over by a car while attending to his duties.

Quantities of gas shale have recently been discovered in Sanpete County, ledges of which have been located near Mayfield. The croppings run forty per cent. gas. While the Australian gas shale used here costs $40 a ton, the article from Sanpete County, it is said, can be laid down in Salt Lake City at a big profit, even at $20 a ton.

The magnificent brick barn belonging to Councilman J. J. Daly, Salt Lake City, has been completely burned, while three valuable carriages, a cow, a flock of poultry and other property were consumed in the flames. The barn was the finest in the city, the contract price for its erection being $6,000 dollars. It was insured with contents to the amount of $5,000.

The Sugar Company is distributing beet contracts for 1894. This season the beets must not weigh over 3½ pounds and not contain less than 11 per cent. sugar with a purity coefficient of 80 per cent, for which the company agrees to pay $5 per ton. Beets are to be dug only as the company orders until October 15, after which they may be delivered as fast as the growers may desire.

A six-year-old son of John Staines, of Logan, was quite seriously injured January 5. The little one was riding on the rear end of a load of logs, and by a sudden jerk was thrown to the ground, while crossing a ditch, and thrown immediately under the hind end of the load, which passed over his body. He sustained many severe bruises, and his left arm was badly fractured.

Luke Skinner, a miner, fell from the sixth to the eighth level, a distance of 200 feet, in the Keystone mine at Eureka, January 5, and was dashed to death. He was seen a few minutes before, walking towards the shaft with a lighted candle in his hand, as though looking for something. Suddenly he disappeared and a search for him resulted in finding his mangled remains at the bottom of the shaft.

What might have been a serious accident at Payson, happened on January 10. Three teams were driving abreast at a lively rate. One team was crowded into the fence, two panels of which were completely demolished, and one of the horses so badly injured that it had to be killed. Four boys and two girls were in the sleigh at the time but they escaped any serious injuries. The sleigh was badly wrecked.

The Great Eastern Reservoir and Irrigation Company is taking out a high line canal from Coal Creek for the purpose of bringing under cultivation the bench land north of Cedar City, Iron County. Two miles of the ditch are already completed, and as soon as the frost is out of the ground work will be resumed and the canal extended six miles further this season. There is a large acreage of arable land subject to entry under the proposed ditch.

Alva Green, Jr., of Wallsburg, and several other young men were going down to Utah County with a herd of stock and a team and wagon. The team was stopped at the toll gate and one of the boys, young Ingersoll, went on with the stock. The team was not tied and, taking fright, ran away, down the canyon. The boy heard the team coming but before he could get his horse out of the road there was a collision, in which his horse was instantly killed.

Wm. R. Smith, President of Davis Stake, died at his home in Centerville, after an illness of several weeks. President Smith was one of Utah's pioneers, and has held many positions of trust in the Territory; he was a member of the first board of directors of the Territorial Insane Asylum, and for many years was probate judge of Davis County. His life has been a busy and useful one, and many friends throughout the Territory will mourn his departure.

A section foreman named Bob Marsden was brought in from the south on the 8:05 Union Pacific train to Ogden, January 12, and taken to the hospital. Marsden went to bed in the bunk-car on the line between Milford and Frisco, and in the morning was found lying unconscious between the car and the tender, and having sustained a fracture of the skull at the base. It is supposed he got up in the night and fell from the platform, striking his head against the coupling.